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THE CHURCH IN THE CONFEDERATE STATES. By Joseph Blount Cheshire, D.D., Bishop of North Carolina. A history of the Protestant Episcopal Church in the Confederate States. New York: Longmans, Green, & Co. 1912. pp. 291.

Bishop Cheshire has here given us our first adequate treatment of the Church in the Confederacy, a much more detailed and life-like narrative than Dr. Fulton's excellent monograph in Perry's *History of the American Episcopal Church*, while it is much more manageable than our collection of memoirs, reminiscences, etc., of individuals. The position of the Church in the South at the time of the secession, the personnel of the Southern Episcopate, the debates on the organization of the "General Council" for the Southern Church, introduce the constitutional history, which is thoroughly treated down to the collapse of the Confederacy and the reunion of the Churches. A chapter is given to Church work in the army, one of the best sides of the war: a virile religious spirit was developed, many officers and men were baptized and confirmed during the war, and many turned definitely to Church work after its close. The celebrated Wilmer episode, when the Alabama churches were closed because the Bishop would not pray for the Federal authorities at the command of a general, is judiciously discussed. Most people thought that Bishop Wilmer might have used the prayer before the difficulty arose, but he was amply vindicated in refusing to pray according to "General Orders No. 38." Probably the best chapter is that on the winding-up of the affairs of the Southern Church and the reunion with the General Convention. The book is intimately sympathetic and historically fair.

B. S.

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AN EIRENIC ITINERARY. By Silas McBee. New York: Longmans, Green, & Co.

This little volume contains a series of clearly, attractively, and forcefully written impressions obtained during a five-months' tour through Russia, Austria, Italy, Palestine, Syria, and Turkey, undertaken in connection with the World's Student Christian Federation at Constantinople in 1912. The pa-

pers were originally prepared for *The Churchman*, of which the author was then editor, and they are held closely together by a unity of purpose and of spirit, to "acquire from representatives of Christian Churches a fuller knowledge of the genius and spirit of their institutions and to lay ground for a better understanding between them and us on the principle of daring to believe in one's best self and in the best of others." The opportunity afforded to Dr. McBee was unusual and extraordinary, and the conditions were in every way favorable to his design. Provided with proper letters of introduction, Dr. McBee was courteously received by emperors, kings and prelates, all of whom manifested the keenest interest in the purpose of his visit. Though startling differences in religious faiths were observed, Dr. McBee returned with strong hope of lessening division and of attaining to mutual understanding, respect, and a united Christendom. An especially interesting incident in his visit and typical of the widening religious sympathies of the world, was his discovery of Dr. DuBose's *Gospel in the Gospels* in the library of the Dominican Fathers in Jerusalem.

Dr. McBee's book is filled with a fine, vigorous enthusiasm, and exhibits a breadth and tolerance of religious views which no doubt prompted him to give up soon after his return his editorship of *The Churchman* in order to establish *The Constructive Quarterly*. Though only two issues have thus far appeared, there may be found already in the pages of this journal a remarkably representative group of writers from all parts of the world. Having observed on his journey "the universal expectation that the solution of certain world-problems must and ought to begin in America", Dr. McBee evidently purposes to make his *Quarterly* a medium for the interchange of views on religion by men of every type, and thus doubtless hopes to render it an instrument for developing a world-vision in religion. It is a splendid ambition and a tremendous undertaking, in which, however, the editor should feel sure of the sympathy and encouragement of all broad-minded Christians.